

[REDACTED]

Must Remain in  
Transcription Room

M 2204

Saturday, January 27, 1973  
Music

Sunday, January 28, 1973  
Lunch

MUSIC

MR. NYLAND: And so, we continue. It's a very good thing that we meet. Here's to Georgy, to his recovery.

And so, we continue with Work. But something has been added, particularly when we are here, <sup>"</sup>That is gratitude because one asks, <sup>"</sup>Why did things happen the way they did? And one says, <sup>"</sup>Thank God, he didn't die; and this <sup>at</sup> is a new something that is now added to our lives. As such, it has a value.

We talk many times about death, about the possibility, and then you get so close to it, ~~Someone~~ someone we care for and, thank God, he is only, you might say, laid up. It will take time, but we can afford that because he's alive. It wouldn't matter if he had died. <sup>No</sup> Time would ~~not~~ have had any value. It would have been just that and no more, and now it was something, ~~And~~ there is a great deal more because such an event, when experienced by all of us and with some, of course a little deeper than others, maybe dependent on ~~the~~ relationship you have, the feelings and the thoughts you have about such a person,

the imagination probably also, seeing him now, listening to some music, as if he is with us, and who knows, maybe he is. Maybe we are with him, because a person can divide himself, since there are many parts even in a material world. It ought to be possible to imagine that that what belongs to a spiritual existence also can be separated in parts because I don't think that it is as yet infinity when we reach a spiritual world, and that therefore parts of oneself can at times leave us, even if <sup>one</sup> we stay on earth like sometimes does happen with people who in their dreams are separated from something that is of a different quality and, who knows where thoughts go when you think about a person. It's not only in your mind. I think a thought can be carried, and maybe even a wish for sending certain things of yourself to someone else can take place, and you can, as it were, live with another person who is miles and miles away from you. But when it can become, one can become sensitive to receiving that, and then within one's heart, one knows and with one's head, one sends one's best wishes, thoughts, energy, everything that you wish to send, you can send, free of charge. You don't send things like that collect. You wish to live with someone. That person is in your mind, in your heart. For the other person, you send what you can spare for him, your wishes for his well-being, and then one says, how wonderful, because that life continues to exist, and it reminds one, with our life, what are we doing, and how would we even be if such an event happened to any one of us. And of course one thinks about that, and one says, it was not me who was in an accident. Someone else lived that particular experience for me. You could even say that <sup>if</sup> ~~these~~ <sup>if</sup> he didn't, perhaps one of us would have to. One doesn't know it because if that is divided, you might say, like all events are made up at any one moment of all possibilities, one does not know who would have to be chosen to carry out a certain experience.

*not* But when he does it and it is that kind of relationship that we have, we are not only shocked, but we are shocked into something that is so close to remembering yourself, that it ought to enable you to be grateful that Work exists, because then you can utilize it. *¶* If you were unconscious, it would be a fact, simply based on pity. Consciousness and conscience gives a different aspect to it because it becomes life - giving to oneself. It is a reminder, one dies, one must now live, and we ought to live because of this. And he will, because of us. And so this is the first time. We will meet probably more, maybe he has to stay in the hospital, I don't know, maybe he can come home. In any event, this is our evening without him and with him. And I'm grateful to Georgy and to <sup>LO</sup> Fatus to allow us to come here, *¶* Because it would not be right to interrupt this kind of series. We live with it. *¶* Saturday night has a certain meaning for us. It was the one night that we didn't have questions and answers, where I can talk without opposition, almost, although I must say last night I slipped into a little difference when we started and I made it a little too long and then we have questions, and then I come to a conclusion, and I stop the questions. Why? Why do you think I stopped?

*not* Because I didn't ask any more, and I didn't insist. I had something else to say. And it was probably as good as a question because it was an answer to <sup>m</sup> my own thoughts, in a consideration of what we are doing as a group, and what it is, not only what brings us together and holds us together, but to find out what is it that we pay for the maintenance of this, and I think I put it quite clearly, *¶* "Take the time now and don't wait until you stand at the grave and you cry tears of sorrow." *¶* We must Work. I bring that up now many times as a serious question because we

are so unconscious, so terribly at war within one's self. We make a little peace in the outside world, just a little bit of something which we call an armistice or a stoppage of some killing. Four days or so after we've already ~~made~~<sup>made</sup> up our mind that we should stop, and then stupid as we are, we continue killing, so that between Wednesday and tonight, at 7 o'clock, over 500 people died because of this so-called war, this stupidity and craziness, as some Canadian minister called it; because they, Canada, were also asked to help now to maintain the peace, and if we, as a whole, because we are responsible, as a whole, it happens with us as mankind, and therefore we have that responsibility, when such things happen to take place on earth, and we don't do enough about stopping them because we don't know or because we are lazy or ~~XXXXXXXXXX~~ whatever, ~~We~~<sup>We</sup> keep on talking and talking and many times a little bit of a group get together, ~~We~~<sup>We have</sup> tried it, you know, the League of Nations, ~~and~~<sup>now the United Nations, and</sup> we don't stop these kind of things because we wish to continue in order to gain something, let's say more value, in what way, to own a piece of land so that then we can have concessions and exploit it further. For what? do these people die? Why this destruction? And craziest of all, why continue when we have already made up our mind that we're going to stop it, and we say, "We'll stop it, after a little while but in the meantime, we ~~say~~ oh yes, I love to kill you a little more." That I say is crazy. And then we think, that we, as being crazy, can make terms for peace, and that we then think that by signing a couple of little protocols and some kind of an arrangement and signing them in so many copies and then not even smiling but just do it because that seems to be the proper thing

to do, so that then about <sup>five hundred</sup> 500 of P.O.W.'s can come home against the <sup>one and one half</sup> 45,000 of Americans which were killed and ~~2~~ million people were killed in this god-damned war.

That's what I call stupidity: Not only the destruction of the land, destruction of nature, destruction of fertile fields, no, I've thought many times about that, because now, let's say, there is a little peace and you start again to cultivate the field, *And* before you know it you will dig up a body that is there. Just imagine. As if this war will be over by just signing a little bit and going to church and thanking God. And who is this God? And then proclaiming, excuse me, thanksgiving. For what?! In God's name! For our stupidity to be stopped? Are we grateful for that? And what sense does it make? Twenty four hours of that kind of blatant nonsense? *Q*

Of course you can say I'm a little political perhaps because I see these kind of things maybe in a different light because, you know, I cannot see too much of the world, and I think more because of it, and these kind of events start to affect me and I say to myself, what a pity; and then I look around and I say, where is the civil war within us, and why do we keep on having the same kind of stupidity? Because it is <sup>true</sup> there. We know about Work. We know about a way out. We even at times have a belief that we could Work, *And* that that kind of Work will set us free. And then we try to make attempts and we call them efforts, and we try to have understanding based on knowledge, and ~~xx~~ we are reminded <sup>time</sup> time and *again* about the only way out, *Away* from this earth to reach an objective level in preparation for one's own death, *And* at the same time our unconscious

world keeps on. You see, we hope for an armistice when everything will be quiet and peaceful. And we know that it will come because our death will be that kind of an event. And knowing that, we keep on killing, killing within oneself our best emotions and silencing the voice which could be used for the glorification of the Lord,

*no* But we keep on, not wishing to understand each other. We keep on being selfish. We keep on wanting our own life to be what we think it ought to be. We don't want to sacrifice too much, just a little bit, like sometimes you make a little donation to the Greater New York Fund because there are 450 little associations together, and of course you would not know which one to give to what or what you should really give, so we make it ~~XX~~ easy. Your gift is to one little group or a big group, *and* then that, whatever it is, is divided into 450 little parts so that each one gets a little bit from your gift.

How easy it is to live, to help or to sacrifice at so little expense. And again, that is ordinary life. That is the way we live on this Earth. That's the way we are, you might say, educated. And we don't do very much about it because we want to follow that <sup>e</sup> easy way instead of writing 450 little notes, assuming that we could even pay it in one stroke of the pen. We're all finished with that kind of charity and we can continue to ~~have~~ <sup>kill</sup> within oneself all other kind of a thoughts, even if they approach the possibility <sup>of</sup> helping, that you then can say, "Oh, no, of course I'm a good samaritan, I have helped, I have sent a little check to charity."

How much is your life worth? What do you want to do with all these kind of questions which are crying for a place in your brain and in your feeling. And you allow this and that and ~~the~~ thoughts of yourself, you ~~know~~, allow them to continue in the way they wish to

be and you don't stop them. Some day, they will stop - that you know, it is coming. That is really the armistice which of course you cannot avoid. That is ~~the~~ <sup>to take it,</sup> to put down all the weapons and all the bombs and all the different B-52's. That we know. And in the meantime, we forget. Just a little bit more of that what we think belongs to our ~~own~~ vanity, <sup>f</sup> for our own good so that we can have concessions with our vanity, ending in the glorification of our selfishness.

I'm telling you that life is very important; that events of this what happens to Georgy is a reminder that life really is <sup>f</sup> fragile and that we are living on, I said once, on fire that can explode like in Iceland and the little island that is now gradually disappearing because the lava is flowing out of the ~~XXX~~ mountain and it is already killing several people and a lovely little village which, dependent on fisheries, is now covered with that hot stone. And explosions take place and the lava itself is already within the ~~XXX~~ town one and a half foot high and on the slope of the ~~XX~~ mountain, approximately six feet high - and no chance for life anymore, and just loss, over one and a half - ~~or~~, I don't know, I forget these figures. They go into millions. And even that loss of different objects that partly we have made and perhaps we can make again, that is not so important. It's the loss of life and it's a question for oneself - the loss of equilibrium of the life within one, the peace of mind and the sanctity of one's heart, the possibility of equating that what is consciousness and conscience, if one actually could develop them, that then they would live in peace together as if that what is the body then could become a holy land of paradise. ~~XXXXXXXXXXXXXXXXXXXX~~

But we forget such aims because we are so busy having to take care of ordinary life, <sup>And</sup> so we listen, a little bit, in the beginning in particular, to Work. And the curiosity is aroused and it settles a few questions. And



you know it is right because it fits in right and you Work and you try. And <sup>really</sup> you are in--on--in honesty, seriously engaged. And again, after some time, there is a group and you belong. And after some time, there is a group and you don't belong. Why? Why do you feel sometimes left out? Why is the initial energy, why has it dissipated? Why isn't there any more when something existed before which was right and seemed to satisfy, and then, for whatever reason, all of a sudden, there is a realization that it is not so anymore? Why? Maybe, sometimes, because of stupidity of someone or the stupidity of oneself or the crazy nonsense that sometimes is talked about or the influence on the outside world which has no particular reason to agree with what you think about - the development of your inner life - so that then for some time the desire for wanting to Work also is effaced and you don't want to do it anymore, although you do remember how it used to be. And when you get angry and negative, you repeat how it used to be ~~XXXX~~ - and now, why? And is it that God sends it to us, so that we have to go through that kind of a period, so that hoping only that afterwards we will be able to understand it? What do we do in the meantime?

Of course I've said many times that if that happens with your feeling and with your mind, and that you get a little bit less interested, then there is only one thing that can help you, which is the body because the body has no particular desires of growing further and it is satisfied with its bondage. But it can be engaged in this kind of an effort so that then that body becomes and works and functions like a neutralizer for my state of mind, and that what I call then my feelings, which well up every once in a while, And considering that what has happened to me as a negative something that I should not have experienced because I started out so beautifully that then, for some reason, I want to find excuses why I can continue to be negative



about my own state and blame everything, including God because I even say, maybe He doesn't want me to become conscious. And your body is still there, ~~And~~ with your body, you walk and you do this and that in ordinary life and you remain unconscious with your body, ~~And~~ that just fulfills its function on this Earth. And that's exactly why that body can help you because that body reminds you of the Earth itself. And then you look at the Earth and see what takes place, as if there is really no mind and not even feeling or sympathy <sup>e</sup> than only in a few exceptional cases, but we listen to the radio and there are another hundred people killed - and what do we care? We didn't know them.

That of course has been a custom, because we get a little bit afraid when there is an airplane which runs aground and 176 people are dy--dead, because it might happen to us. But when there is hunger in Calcutta and they die in the street, you don't really care much because you don't know what Calcutta looks like. And you say, yes, and so they die; and now, let's have another drink, and I hope that you have a pleasant day and that you can sleep tonight.

It's not that I would like to become oversensitive, not regarding the world. But I do become sensitive regarding my body, because that is my world and I live in that. I live in that with my thoughts and my feelings. And I wish this body to remind me that that what is still potential should at certain times be fed, like I have fed it. I want my body to tell me, now, not to despair. I want ~~X~~ my body to do things, because that I can understand, <sup>u</sup> when it is doing. I want it to understand that doing is necessary because sometimes little philosophies talk about 'not-doing' without explaining to one what is really meant. 'Not-doing' is the consideration of how to 'do'. That has its accent in one's inner life when the non-doing is not required to ch<sup>u</sup>nge over

into doing, ~~and~~ it continues to exist while that what can do is doing what it should do. The responsibility of the body being active and getting tired and resting and again being active, and day after day fulfilling certain responsibilities regarding one's ordinary life, just ordinary on this Earth, just eating, drinking and sleeping, ~~from~~<sup>for</sup> which the body is manufacturing food so that one can continue to breathe and continue to think a little bit and continue to have some feelings for each other, more or less, for little animals, also, sometimes more or less taking the place then for what really should take in one's feeling about one's own life and about one's own possibility of development and the thought of life as expressed in ~~one's~~<sup>one's</sup> mind for the possibility of that mind being more inclusive or taking in that what belongs to the rest of the world as represented by human bodies all over, that one sees others as one's brother because they have a body very much like one's own and they have exactly the same kind of a problem if they are as sensitive as you are.

When one says one Works on oneself, one starts to work physically with one's body. One manipulates one's body. One makes it do all kind of things, a little unusual, maybe, sometimes in conditions in which many times the body does not work, sometimes in conditions where this so-called not-doing comes to the foreground and you start to philosophize and ~~meditate~~<sup>meditate</sup> or sometimes, even, when one says I wish to Work on myself and then you keep on thinking about how you should Work instead of just using that energy for Work itself. All the philosophies, all the different things that you become engaged in with your mind, even your religious thinking, all the different reasons why a God should exist or how many angels ~~grow~~<sup>grow</sup> on the top of a pin - all these things, how lovely they are to divert the attention from the one thing that is--that your body is ~~is~~<sup>is</sup> still active and should be and should remain and should be fed, in the first place, normally, and then put to work because there is energy

in it which has been accumulated as a result of being fed, as a result of breathing, as a result of using five sense organs. So you have already that kind of a responsibility of having received energy and now it must work that energy off and now you must be so-called busy and now you must not think and now you must not want to feel and feel sorry. You just now do what the body is supposed to do, to do what your hand finds to do because that's your body, that really belongs to that what is really becoming active, in dexterity, in an ability of the body being able, because it is kind of strong, it can carry things, it can~~l~~ also shake hands, of course, it can also, as a body, look through your eyes and make sure that you step on the right road and don't fall into traps.

The body is your helper. Your body helps you to overcome these nonsensical ideas that peace of mind will not come anymore and that war should continue to exist. The body enables to take a very definite<sup>t</sup> stand in the midst of that <sup>c</sup>ivil war between your mind and your feeling. It is necessary to realize that each person, because of having that kind of a body, is mankind for you and that you can even include the conditions of someone else for the sake of satisfying within your body, not necessary<sup>ly</sup> your mind or your feeling because to give a ~~xxx~~ helping hand is really an affair of the body. And when that becomes more and more a ~~xxxxxx~~ matter-of-fact, of that what you even do habitually, that you feel you ~~xxxx~~ wish to help and you can help and make yourself help someone. In that, of course, you help yourself, but ~~xxxxxxx~~ your body is always the carrier, always the means by which it is done.

The body has to engage itself in the activity. You must do what you have to do in your daily life, we say, sometimes, very well, if you can, with all of you, at times standing still. It's also the body drawing attention to the breaking of a habit or a motion or any kind of a movement in order to then, because of that, you come to yourself because you are reminded. The body,

when it goes <sup>T</sup>through a door and stands in front of it before it goes through <sup>I</sup>it, the door stand--the man standing in front of a window and your body may be opening the window, but it stands there for a reason, not only to open the window.

The body exists for a different--different reasons. It is full. <sup>I</sup>It has been full-grown for the reasons that it is needed on Earth because, when it is full-grown, you don't have to do anything more to make it grow up ~~any~~ more. That is why a body stops growing, to then become serviceable for a man. You see, otherwise you cannot explain why the body stops. Logically, it would have to continue to grow. There is a <sup>r</sup>reason when the height of about, let's say around six feet has been reached, there is another purpose for the body. It keeps on carrying that what still can develop, <sup>b</sup>but also it has to be put to use in order to establish equilibrium, <sup>u</sup>whenver there is any war going on within <sup>u</sup>whenver there are any thoughts which cannot be solved and which cannot be understood, <sup>g</sup>whenver there is any kind of criticism of the past, of that what has happened to you and you cannot understand or believe <sup>e</sup>in or anything that happens at the present time that is just like a shock - your body must keep on being active. And we know that because when a person is nervous, he keeps his body moving. Of course, you might say, partly it's ~~habitual~~ habitual, partly it's because he doesn't know. But that is the nature--the natural way of the Earth, of Mother Nature, telling you what ought to be done. It's the only way she can have a language, by keeping the body then in a nervous state so that, because of such movements, the <sup>e</sup>energy is used up. Otherwise there might be an explosion.

A body stops growing at a certain point. At that point, we call it that a person becomes full-grown. At that point, we say that a man or a woman or any man in general enters into the world. At that point, we say his education ought to be finished. In some cases, it has to be finished already earlier;

in other cases it's still extending a little bit in order to equip the mind a little better. But we assume ~~that~~ by eighteen or twenty, a person has reached that kind of maturity of body, and then has to put that what he knows in practice and live in the world away from his family and expectant--expectantly living so that he can make his own world. That is why I say that the body is a function ~~(the)~~ then becomes the necessary requirement of a <sup>peace</sup> ~~police~~ officer; that he acts as something that holds up its hands and stops the traffic in you mind; that it guides sometimes the blindness of your feeling across the street; that the body, we forget too often, ~~that~~ it has that kind of a meaning because we <sup>are</sup> apt to consider how a feeling and our mind, our thought processes, so much <sup>r</sup>more superior. I do believe they could become that way, but they are not now. I think a body is much more skillful than your feeling. A body has different ways of presenting itself to the outside world. Your feeling is very limited in the experiences of real~~ly~~ feeling. About the mind - I'm afraid I don't want to say too much about it because it might cause a lot of arguments, but I do believe that the mind becomes so soon too much ~~xxx~~ churning around and too soon repetitious, too soon, too soon full of cliches, too soon too full of justifications and rationalization, too soon already <sup>being</sup> ~~having~~ everything <sup>on</sup> ~~in~~ memory and not wishing to acquire new facts. So I don't believe much in the mind.

I do believe in postures<sup>s</sup>, I do believe in certain gestures, in the way a face can become expressive. I do believe that the body has a means much more at their disposal. Take a body walking or running or slowing down, a body bending while it walks, a body being intensely interested in stepping where it ought to step, a body which has muscles in the legs so that you can then change the tread of your feet and walk as if on air and stamping on the ground as if you are an elephant. Such tremendous variety there is and,

within that, a special kind of a way<sup>s</sup> by which the body manifests, within the manifestations itself - like for instance, a voice, and we've talked about it many times, the hundreds of different positions you can take as a posture, the way you can walk in so many different ways with this body when it is kept in good condition, when it is still supple, when it is still flexible, when it is not as yet crystallized on its own and of course when it doesn't wish to sit too much in a chair and let other people do the work for you.

So if you feel that you have been left out in this group, it is your body that will tell you what to do about it. For instance, if you think you ~~are~~<sup>are</sup> not part, maybe you should use your body to meet other people. Maybe you have to overcome a fear on the part of yourself that other people will criticize you and that certainly should be reg<sup>a</sup>rding your behavior because they cannot criticize you for your mind which is very similar to many other minds. And as far as feeling is concerned, you have more than enough to say "Good morning" and "How do you do?" and "It is beautiful weather, isn't it?" and "How nice a dress you have on." That is easy. But to go out of your way to see what you can do to help and to join and not to be dismayed when, in the beginning, someone may not pay too much attention to you. Your posture can tell of your interest. You don't have to be away from a group. You don't have to act as a wallflower when everybody else can dance. Why don't you take part in that? Because your body is lazy or awkward or not used to such things? Or that the education of yourself has been bred into you that you should be by yourself and not to defile yourself, soil~~d~~ yourself, as it were, in the presence of others? No, there is a group of people and they all want to live and live their life in the way they do. And you have to meet them. You have to talk a little. And you have to be, you may even say, surpr<sup>r</sup>ised that they are there and that they have life and that they sometimes

are terribly obnoxious and that you yourself are exactly the same at times and that they, as a group, have their problems of poverty, of hatefulness, of getting angry, flying off the handle, of sloppiness, of not caring, of being careless about such and such a thing, as for instance a car or driving too fast or not being honest and not wanting to do certain things for the sake of having to do them because you wish, and only doing them because someone else tells you you ought to. And all such ordinary affairs of ordinary people, which most of the time is expressed--are expressed in the manifestations of the body itself, and you have to ~~xxx~~ learn that kind of a language.

So you see, that becomes so extremely interesting. If you can learn the language of a body, how it behaves and why, you know a little bit about phrenology, you know a little bit about palmistry or about different descriptions of relationships of the measurements of your body, your face, your ~~arms~~ and your feet.

*all right, now -*

(Cassette turned)

But I think you know that you haven't exhausted that kind of study at all. I don't think you really know how to read a person when you see him walk and he comes towards you. You don't know how to be when you talk with a person and how you ought to become engaged in the different manifestations while they talk and which take then place and change and give insights into character of such persons. You don't know <sup>h</sup>ow to deal with them because many of them are just ordinary bodies and you treat them practically the same way as you always do with everybody. Even a course in salesmanship does not make you a salesman. You follow certain strict rules of how to be and how, at the right time, you have to bring out a contract for having it signed, and how you have to use



your fist to hit it against the palm of your other hand in order to make a convincing argument and nothing is said about overtalk ~~and~~ and ~~nothing~~ is said about the state in which the man you are going to sell something to, what he actually ~~has done~~ early in the morning and how hungry he may be and what has happened to his son, perhaps was influenced by drugs and he found out, and you're going to sell him in the same damned old way as you think that that applied to hundred thousand other people because you're gone through a course of salemanship and you're supposed to know. This is the terrible thing:

We are supposed to know how to deal with people. And nobody has ever told us anything about the instrument we have as a body, how that should be flexible and ~~then~~ using your mouth in order to find out a little <sup>bit</sup> more of detail. But we treat every person as if they are this and that, and you say, Oh, that is such a type because he has Virgo or he has this and that, and I can see a <sup>SAGITTARIAN</sup> ~~Sagittarian~~ or whatever there is of Scorpio, et cetera, et cetera. That is so little. That is just a little bit of a foundation of a body as a personality functioning in a way that is then in accordance with traits of character. But they have very little to do with certain mannerisms and practically nothing with that what has become ~~an~~ habitual which, every once in a while, becomes much--worth much more if it is brought to the foreground. And the problem of the language is to find out how to pull a person out of his state in which he is and to enter into that what actually could engage him and make him your friend, or at least the explanation that your obnoxiousness is not really that but it happens to be something that you are not familiar with yourself and that what happens to come because you're quite unconscious about it or that that something is perhaps even natural and you would like to explain it and you can never do it because you have fear.

The language can be learned by finding out what one is oneself and where

the shortcomings are. Those are the words that are not given and are obliterated in that little book that you would like to read, of how to become a human being. And a group is right for that because we see each other so often unconsciously and being unconscious, we see that unconsciousness. And we ourselves, in unconsciousness, try to see that what happens as if that what happens could be us: There, by the grace of God, I go. <sup>Thank God,</sup> I don't go. I am a Samaritan. I go to the other side, but when I'm a priest, <sup>should</sup> I look away and let the poor man, unfortunately for him, let him die, but I - I am a priest.

This we have to learn in a group: We have to learn that kind of an exchange, that kind of a wish to want to live and understand and be part, even if it does cost us something. It does - without doubt it will.

I am at fault, myself, you know. I want to tell you about that. Here I go to the coast - I say it's necessary. Then I say, "Don't stay too long because you cannot be missed. And I say: What nonsense. Of course I can be missed because people will continue to the best of their ability. Then I say: "Ah, but do you know what might happen, that so-and-so and this and that is not going to be done because you're like a little slave driver who checks up and who wants reports and reminds people every once in a while so that they don't forget their monthly statement should be in and ~~how~~ how much about the weekly sales and how much per day and what did you take in and how did you spend it? On what?! And I didn't know it?! And you just went ahead and bought it and don't you know that you can buy it much cheaper, for half the price, because if you only had know<sup>h</sup>, why, why didn't you ask me?"

Sometimes I do have such thoughts. And then I see how I spend my day. And of course I sit, I think, I walk a little bit, and I consider a group, I consider meetings, I listen to some tapes from other cities or answers, I write a few letters. I have some contact with the outside world. And then I say, "What happens to the group? Ah, he is too busy; don't bother him; oh, don't-- don't telephone, he just said don't, because he said he was busy. He said

don't disturb me but make a note of that. And then I get a note five hours later which is not anybody's fault ~~it~~ but my own. And so I say I ~~will~~ will come back ~~and~~ how then will I be and what I--should I do in order to overbridge this difficulty of contact with each other. I say that as if I am a preacher. I say, <sup>"</sup>Go ~~ahead~~ ~~and~~ ~~do~~ ~~it~~ ahead and do it. <sup>"</sup>

~~And~~ And I myself ~~am~~ am the worst sinner because I'm not accessible to you, because I say I've had an operation, so of course you can understand it, can't you, when I'm a little tired. ~~When~~ When I come back, I will be open. But I must say this: My time is limited as a whole and it has to be spent for that what I believe in--is important. And now I put on the list of importance that what is really necessary for you to talk about, <sup>S</sup>so that then I can say we will talk, and not for five minutes. I will talk for half an hour, one hour. I will sit and listen. I will want to find out what it is, if there is any reason why I should listen and why perhaps you would like to say certain things. And it does take a little while before your heart opens up, even if your mind has started already. You fear within your heart that you cannot come to the point you really want to communicate. And maybe again and again it may be my fault that I make some movement as if to indicate, ah, now what is your next question? <sup>?</sup> and, is that all now? <sup>?</sup> or have you anything left on the little piece of paper, look well before, because, and implying that after you leave, it will be a long time that I will see you again. ~~You~~ You see, it is pretty bad on my part. I really don't want it that way. I would like to be able to be available day after day if you wished and if it could be of some help, but you must help me because you have to come. My time must be con--considered important for me because of my age. And I wish for my importance to utilize that time to talk about important things about Work, about preparation for death, about application of Work in daily life in that what you have already tried as

making attempts, and as understanding of that what is Work for yourself because it is not necessary for me to keep on repeating the different things that concern Work in certain, let's say, simple words of what is meant by an effort. That I must assume you have tried. Then you come, and I will sit with you for hours and hours if necessary.

I say this in honesty because I wished, I want to, really, to <sup>e</sup>set that kind of example because if I can afford the time, I'm sure you can. If you can afford it with me, you can afford it then ten percent of such a time with someone else of your group members so that you don't overload yourself with all kind of things that belong to an economic world, but that you must take off the time for your own inner life. ~~XXXXXX~~ That can be stimulated by means of that kind of a conversation between people so that there are more than these little groups, that there are discussions, at times, quite seriously when you come together and not necessarily only about how to make a little dollar; That you really consider for a little while longer and a little bit more intensely, that what is really important for you which is your aim and why, after all, we are here to talk about Gurdjieff, to talk about Objectivity, to talk about - yes, let's say it <sup>f</sup>even, infinity, at times, trying to understand what. And then of course, because of that, you will be able to Work in your ordinary life much and much better because you have to become more and more <sup>i</sup>nequilibrium regarding yourself so that even in the difficulties of having poverty that you can say to yourself, <sup>u</sup>But I wish that now, because I want to eat <sup>u</sup>it; that in the different difficulties you have in relationships that you can say to yourself, <sup>u</sup>this all is to the good but I want to be clear to know what to do and what not to do, what I will allow myself and what I cannot allow anymore in accordance with my conscience. Then I must consider this particular place where I am in this group and how this group functions and how I function in relation to it.

*Then*

~~Then~~ you think about each other. Then there is a possibility of real cooperations~~s~~ and real solidarity within oneself. Then this group can have a meaning. Then we don't have to worry about the kind of impression we make on the outside world.

I say this strongly because I include myself in that. I am one of all of us. I am also a human being and naturally I'm still subject to everything that is human. I am still on this Earth and I wish to be on this Earth as I feel a person ought to be, and I pray in exactly the same way as I hope you pray, to have God, to have your 'I' give you the wisdom, the strength when you wake up in the morning to face the day as a man should face it and not to go overboard into the little deliberations which of course will get hold of you as soon as you allow ~~XXX~~ it and, I would say, drag you down because they have nothing else to say than just take, take, take from you. And why should you give it so much attention when there is still the chance that there is a possibility of seeing the blue sky during the day or the stars at night, that you still have to face <sup>h</sup>whatever nature will give you and whatever economics will give you, but that you need cleverness and clarity in your mind and determination of purpose.

~~XXXXXXXXXXXXXXXXXXXX~~

Your aim to become a man; your real wish to see what Gurdjieff can do for you and what Work is still in store for you to uncover that what at the present time you don't know and sometimes don't want to see; to be able to face your life as you are with your personality, with your attributes, with your talents, with everything you have, to be able then to ask yourself how can this grow and what is the value of the group for helping me to grow and have I already exhausted such possibilities?

I wished you would Work that way. I wished you would study yourself a little more. I wished you would really become acquainted with what you are in relation

to others. I wished that it would be on the basis of the possible evolution of yourself. I hope it is not on the basis of constantly repeating the god-damned things that you already know, hundred thousand times in your unconscious life, that you once and for all can make up your mind ~~that~~ this is--it's enough, it's enough, I've paid <sup>he paid</sup> enough for that; now let me see, where is my inner life? How can I reach it, how can I be open, how can that what I wish to grow really grow out? How can I create opportunities for that kind of growing out within myself? How can I, when I open my inner life, look through that what is the opening towards that what is my aim and ~~what~~ my aim may be <sup>way above,</sup> ~~that~~. And I look and I get blinded, and I say, <sup>u</sup>no, God, not that. I close my eyes. I look inside and I see what is there. And I say, <sup>u</sup>that is enough for me for the time being because that is my world and I will conquer it.

I hope God can help us.

To Gurdjieff.

### SUNDAY LUNCH?

MR. NYLAND: May I interfere with your unconscious state? Could we talk for a little while about what we want to do and can do and for which you are sitting here and eating? I've no objection to your continued discussion while you eat. There is a place, however, to remind you, ~~and~~ perhaps this is the time.

Last night I was very <sup>serious</sup> serious about what you should do about your life. I know it cannot be understood quite easily. It is a new kind of a concept. I think you have to consider it and think about it. But the question comes up afterwards, let's say, when one goes home after a meeting - who did he mean and who was he talking about? The answer is: You. I'm not singling out certain people. I talk very often in a

general way about different things that apply to practically everybody. And certainly last night was of that kind.

You remember a poster with Uncle Sam<sup>A</sup>, you know, and the--advertising the Navy, and <sup>that</sup> that fist comes up and the finger pointing to you, and it says, <sup>'</sup>you. That's the picture.

Whenever we talk about Work, whenever you read ALL AND EVERYTHING, whenever <sup>e</sup> you happen to see the Barn, whenever it is that somehow or other certain things are kindled in you, the answer is always: 'You. Where is your wish to Work, then, at that time? I don't mean that you have to live with that all the time, as if that starts to cry as a sigh from your inner life, ~~XXXX~~ that it is with you all the time, because it cannot be. ~~XX~~ And moreover, you're supposed to be unconscious for several times during a day on this Earth. That's the requirement of Mother Nature.

I'm only ~~XX~~ talking about the times that you really want to think about your future, what you want to do and then use whatever you already know in that sense. How can you Work? What do you want to do? <sup>W</sup> What do you understand of it? <sup>W</sup> What is the seriousness that we do talk about? How did you get up in the morning? How did you look today, at this kind of Work, for your responsibility in your life? Have you thought about it enough or has it been just blah-blah?

I hope you don't mind that I mention these things. For me, it's the reason that we are here and all I have to do is to fulfill my task to remind you. Then I leave it alone. The Barn is like a certain source of water where you can drink. The water comes out of the mountain and it happens to be there. It's like a--a well. And every once in a while people pass by and they may even have a cup and fill it with that kind of a water. Jesus would call it living water. And they drink, <sup>I</sup> it quenches their thirst for a little while. If you're in a car, you stop the car, you get a little drink, you feel better. You start again, there you go, then minutes later, maybe



you have forgotten. The source of water doesn't mind. It has it's own life. It keeps on running. It fulfills ~~XXX~~ its own aim. So you don't have to worry about that. What you should worry about is how much is that water worth to you and how long will it last and how many of such sources of information are there ~~XX~~ for you? The Barn is one. ALL AND EVERYTHING is another. Your own conscience is the third.

Try to wake up. I do not want to say too much. Tomorrow we'll have questions and answers. You can bring up certain questions of what to do under certain circumstances, even when you are disappointed in your life, even if you really do not know which way to turn. How can you then apply this kind of a recipe of the utilization of your body for the purpose then of getting <sup>back</sup> ~~work~~ into equilibrium? But you see, <sup>this is</sup> unless ~~you are~~ very clear, you won't ever apply it. You will just listen to it and say, yes, that would be good if... or I wished I could - and you don't do it. And then, of course, you remain deeply unconscious.

When one is here at the Barn, you should ~~XXXX XXX~~ walk on the edge of possibility of an area in which you are ~~XXX~~ usually close to that line ~~XX~~ that is separating you from a conscious area. When you reach that particular horizontal line which we have in the--the diagram of the three bodies, for instance, of course the closer you come to that possibility of consciousness or that what we call a man, the more you will be affected perhaps even like when you come close to the seashore, you already start to smell the fragrance of the sea, even if you don't see it.

When you come closer to that horizontal line, it is your intention - particularly for that DO-RE-MI of Kerdjianian - to get up to MI, the three, that is, that what is

three-centered, that what is man. It's not in a plant, ~~It's~~ <sup>HE</sup> not in an animal, not that way, but in a man there is something very special. ~~The~~ <sup>HE</sup> wishes to build on his own future, on that what has already been done for him by others. It's a special gift to a man as he is, in order to continue with his life, to understand it is given to him to solve the solutions and the riddles of the Universe. I call it sometimes preposterous, ~~but~~ <sup>and</sup> we keep on thinking about it, ~~And~~ not knowing that we cannot do it, we ~~we~~ continue to do it and find out that we can.

That for me is Work. The closeness to that line, seeing the promised land, wishing that that ~~XX~~ promise could be fulfilled, not knowing who gives you the promise and surely not knowing who gives you the assurance, but the attempt is made to ~~XXX~~ cross that line at certain times, like when you wish to swim, you put your foot in the water, even <sup>when</sup> ~~when~~ it is a little cold. Maybe you are intrigued, <sup>maybe</sup> ~~maybe~~ there is something that beckons you, that really calls you, <sup>that</sup> ~~that~~ you say, I must answer that as my fate.

Whichever way you want to take this, and whatever it is in your life, whenever it might happen in what particular period of your life, what may be the reason as a result of an experience - all of that doesn't matter. The little stream of water keeps on flowing, that esoteric knowledge which you can drink from. It is up to you to drink when you are thirsty. And how thirsty will you remain a little further on the road when everything perhaps has been forgotten - don't forget this Barn.

Here you are again, <sup>this</sup> ~~this~~ is lunch time on Sunday. Again I say: twenty-five percent still ahead of you. And then, of course, next week I won't be here. You're on your own. You have to make it. You have to create it. You have to see that an atmosphere is maintained. It depends on how you are, how you wish to be and your

ability to adhere to a certain aim. K

I will think of you next week. I hope you can Work in the meantime. I hope you will remember the sanctity of your inner life. I hope you will remember that sometimes God is willing to look at you, but only when you are active. That is why I emphasize the necessity of using K your body. God will not pay attention to you just when you sit in a chair and meditate, because He will say, <sup>"</sup>that ~~xxx~~ fellow's <sup>"</sup> still asleep. Just let him sleep, the ~~xxxxxx~~ sleep of the just, maybe. That is the sleep of the justification of one's existence. But when you're active, when you get up, when you become doing, when you walk to the bridge, He will come. If you stay at DO, He won't; <sup>WRE, he won't;</sup> But at MI, He will be there. When you cry out towards the promised land ~~and~~ I hope that help will come from there, <sup>You</sup> can rely it will be there because all of you, when you are at MI, it is the totality of yourself. When that asks in prayer, God will come. You must rely on that because that is the law of the cosmos. It's not even the law of God. It is the law of the totality of the Universe as a <sup>u</sup>hole in infinity having become one. And then, glancing at that and becoming affected, you might say, by the <sup>f</sup>ragrance of it, you smell because your olfactory nerves are a little bit more finer, that is, they have developed a little more. Because of Work, you're more sensitive with that kind of an ability on the part of yourself. You can smell you <sup>r</sup>way through life when you're sensitive.

We will talk some more tomorrow. Bring your questions. Don't allow me to talk too much by myself, over and above the things that concern me. It is the other way around: I want to talk about that <sup>a</sup> what concerns you, for yourself and maybe for myself. It will ~~xxxx~~ all help when we are one group having one aim and the wish for all of

us to become a man.

What will we say? To Gurdjieff? To his ~~XXXX~~ spirit? To the way you visualize him? To your wish that he looks at you benevolently <sup>2</sup> ~~X~~ <sup>13</sup> Gurdjieff, at the present time, ~~like~~ like an 'I' for you? Do you create him in your image or do you think he might be here and coming, as it were, then, to tell us, time and time again: Wake up, see what you must do before you die. The time will come. Make the time as short as possible by the unification of all moments. Use your time to the full. Dedicate your life to the aim, finally to be taken up by that what is all-present, omniscient, omnipotent, finally as will of that what is God's, to which all ~~our~~ our wills are submitted.

*not* (Let your selfishness belong to the Earth. Let it stay here. You grow up with your Keshdjanian body. You wish to finally receive the ability, you might say, the license to build your Soul. It is all in the setup of the Universe. All laws, when understood, can then give you the assurance that you're on the right road when you conform to them. The higher one goes, the more the law becomes apparent and the less there is of the unconscious accidental happenings.)

Have a good afternoon - I hope a beautiful afternoon.

To Gurdjieff.

END TAPE

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